higher truth-consciousness and truth-knowledge.
Our imperfect mental intelligence is a necessary
stage of transition before this higher transformation
can be made possible.
There are, in practical fact, two poles of the
conscious being between which the evolutionary
process works, one a surface nescience which has to
change gradually into knowledge, the other a secret
Consciousness-Force in which all power of knowledge
is and w^ich has slowly to manifest in the nescience.
The surface nescience full of incomprehension and
inapprehension can change into knowledge because
consciousness is there involved in it; if it were
intrinsically an entire absence of consciousness, the
change would be impossible: but still it works as
an inconscience trying to be conscious; it is at first a
nescience compelled by need and outer impact to
feeling and response and then an ignorance labour-
ing to know. The means used is a contact with the
world and its forces and objects which, like the
rubbing of tinders, creates a spark of awareness; the
response from within is that spark leaping out into
manifestation. But the surface nescience in
receiving the response from an underlying source of

knowledge subdues and changes it into something
obscure and incomplete; there is an imperfect
seizure or a misprision of the intuition that answers
to the contact: still by this process an initiation
of responsive consciousness, a first accumulation
of ingrained or habitual instinctive knowledge
begins, and there follows upon it first a primitive